538 purposes of telling the stories seems to be to keep the children quiet and put them to sleep.

867 Concepts of etiquette and what constitutes a well brought up individual are clearly defined among the Klamath. Standards for proper behavior toward one's own family and toward other members of the tribe are taught at an early age. As soon as the child can understand what is said to him, he receives ethical advice from parents and others. Not only relatives but also other [887] adults may give advice. Elderly people are especially apt to counsel children.

> Old people start giving advice right away whenever they meet you. They tell you to be kind to everyone, don't brag, don't put yourself before anyone, work hard and you'll live a long time and be respected by everybody.

593 Either parent may take the responsibility
867 of advising the children, but the father is generally stricter. In the early morning and at night, and "whenever everyone is gathered around and it is quiet" the father exhorts his children to be good and kind and to help others, demanding and receiving the attention of his youngsters for these harangues.

867 Since a well mannered child brings some
858 prestige to his family, even a very small one is taught how to conduct himself before visitors; and the highest respect is shown to large families whose children are polite and well behaved.[36]

858 Visiting is a favorite pastime, especially
574 in the fall after the winter house has been prepared. When visitors arrive, they are offered something to eat. At this point, the children are sent out to play; for "food will stick in the visitors' gullets if children stay around." Exemplary children learn to disappear without being told whenever visitors arrive.

867 Eating involves a few rules of etiquette
264 for the young. Meals are not regular, and all are free to take food when there is any available. Ordinarily the family eats at least two meals a day, in the morning and again in the evening. The whole family eats together, and children are told to wait until the father has said a grace, holding a bit of food or water out toward the mountains, lake, and earth as an offering. If this were not done, the children might become ill.

Immediately afterwards all start eating. There is no particular seating arrangement. Children are required to sit quietly during the meal. "They would choke if they ran around or talked." Children are also told never to walk in front of anyone who is eating--a rule doubly important if the person is a shaman.

869 An important part of training consists in
778 developing respectful attitudes toward the many sacred places in Klamath territory. Children

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[36] See Spier, p. 91, for a few of the Klamath rules of etiquette.

[p. 345A]

869 hear about these spots first in stories. Later
778 the parents point out the sacred sites as they pass by them. Many of the places are referred to as "doctor rocks." Children are warned never to run or play near them lest they should fall and become crippled.

869 Klamath religion is very closely associated
756 with shamanism[17] so that most of the religious attitudes acquired are directed toward shamans. Shamans are the most important, powerful, and feared individuals in the tribe. Small children are warned never to bother one, but to run and hide whenever a shaman appears, or he may cause sickness. Children are told, "There's a doctor; don't run in front of him, or he'll trip you. Don't ever look at him when he is smoking." Even the shaman's own children fear him.

861 Obedience is achieved by parents in a number of ways. They frequently scold erring children, small ones being perhaps most often threatened with some supernatural punishment for misbehavior. Whippings are not rare, but are probably never severe. A child is switched across his hands or the back of his legs with a willow switch, or the child's hair or ears are pulled. Corporal punishment is seldom resorted to unless the child has made the same mistake several times and has not heeded scoldings.

861 Obedience is also achieved by instilling in
776 the child a fear of ghosts, spirits, and other
775 supernatural beings who kidnap bad children. Owl is the most potent supernatural threat, feared by child and adult alike. When a child cries at night or is naughty, his parents
[539] threaten, "Owl will come to pluck out your eyes or carry you off to a cave." If the child fails to heed the warning at first, the parents call, "Owl, come listen to this child." The effectiveness of the threat is increased by the child's knowledge of the story about a baby who was carried off by an owl to a cave near Modoc Point. The baby gradually sprouted feathers and turned into an owl. Bear and Coyote are similarly used to silence a crying child.

In the same way children are warned about ghosts who might snatch them away from the camp unless they are good.[18] Ghosts hover about the camp constantly and are especially dangerous to little ones. For that reason children are never allowed out after sundown unless accompanied by an adult. The child is told to turn his left side and raise his left arm to a ghost if he ever sees one; only in this manner can sickness be avoided.

784 Since ghosts constitute such a peril, chil-
775 dren must never go near the cremation grounds where they might contract a ghost sickness, which can be cured only by a powerful shaman. Children never attend funerals, nor are they allowed to cross the path over which a corpse has been carried.

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[17] A thorough discussion of Klamath shamanism appears, ibid., pp. 93-138.

[18] Ghosts are described in Voegelin, elements 4655-4706.

858 765 Children have little knowledge of death, but they observe certain mourning taboos on the decease of a parent. The restrictions on children are not as many or as strict as those for adults.[39] Children have their hair cut and pitch put on their faces for a year in observance of mourning. The child is told to play alone for awhile and not laugh or sing. That these regullations are sometimes onerous is indicated by the statement of an informant whose father died when she was about seven.

> I had my hair cut short. I used to wear pretty beads and little rattles in my pigtails, but I couldn't when my hair was short. When it grew out a little, I got my girl friend to braid it for me and put a rattle in it. My mother caught me and was awfully angry. I knew I was doing something wrong, but I just wanted to have fun.

Children do not end the mourning period with a purificatory sweatbath such as adults take. In fact, children are not allowed near the three mourners' sweat-lodges which are surrounded with spirits that are dangerous to young people. A child who disobeys and plays near the lodges will lose his wife or first child when he grows up.

821 • 869 Through the period of early childhood the individual gradually acquires a knowledge of objects beyond his immediate home environment. There is an effort on the part of many parents and grandparents to instruct the children, who are sometimes taken out at night to see the moon, stars, and planets. They are told that the Milky Way is a river that divides the sky, the Pleiades are children, and the stars of the Big Dipper are brothers. There are names for, and stories about, many constellations. Mothers take their children out to talk to the moon at each new moon. The mother instructs the children to be quiet and listen as she repeats a prayer which varies in length and content according to individual desires and feelings.

Many natural phenomena are considered dangerous, and young children learn to fear such features as thunder, lightning, and the rainbow. They are warned to run home and hide during an electrical storm and never to point at the rainbow lest the finger drop off.

857 Toward the end of his early childhood the individual begins to assume real responsibilities within his family. Till the age of six or seven the child is free to run and play much as he pleases, so long as he obeys instructions not to fight and not to wander away from camp. He has taken no part in the work of his elders. But now he begins to help with a few simple chores.

The first tasks a child performs may be little more than occasionally bringing home a few pieces of firewood or getting a bucket of

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[39] Adult death and mourning customs are described in Spier, pp. 73-76, and Voegelin, elements 4019-4415.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

That's why Kemu'kemps disappeared when Christ came. But then I remember them talking when I was young about how Kemu'kemps was coming back. That was all lies so I guess Kemu'kemps must be the Devil. Still, they say he created all just like God. I don't know how to figure it."

Mention was made above that the culture hero had a son who was born miraculously. The possible relationship between 'Ayšiš and Jesus has caught the fancy of some. A man of seventy comments: "Yes, Kemu'kemps and God are one and the same. There's a story that says how Kemu'kemps saved a woman's baby when she jumped into the fire and that baby was raised as his own son. I don't believe it. God created all living things. He made the Devil, too. I think 'Ayšiš is the Devil because he's always trying to get the best of his father. We old Indians knew about God but we didn't know about our Lord and Saviour, Jesus Christ."

A 56-year-old woman remarked: "Yes, Kemu'kemps is God and he had a son, just like Jesus. 'Ayšiš even dies and comes alive again in the old Indian stories, and that's like the Christians teach. And that Holy Ghost business, that's the power that God gives. The Indians knew about that. That's why you say 'Father, Son, and Holy Ghost.' "

But so concise a syncretism of aboriginal and Christian religious elements is rare. Younger people vary greatly in belief. One man, about thirty-eight, noted: "Kemu'kemps? They told us stories about him when we were kids. They said he's like God. It doesn't matter to me. Maybe he is; they always say how he made everything around here. Maybe he did; things get that way somehow." A 31-year-old woman remarked: "Kemu'kemps stuff is what they tell kids. That's old Indian devil-talk. I don't know nothing about it." And a 16-year-old girl stated: "I've heard my grandmother talk about Kemu'kemps. That's kind of scary stuff like the dead coming back to haunt you. There's a cave up on the Sprague River where they say Kemu'kemps used to live. Maybe he still lives there. Anyway, I wouldn't walk up that road in the dark."

A woman of about fifty-five, when questioned about the religious training she gave the grandchild entrusted to her care, answered: "Children learn about the Bible very fast. I tell my granddaughter the old Bible stories and she likes to hear them. But I steer off of that old Indian stuff. I think we ought to get away from those old Indian superstitions. I'll sure get mad if anybody scares her with stories about those old Indian things like Kemu'kemps."

Her statement sets the tone for the future. The old beliefs are being lost, and although still very general, they stand out most vividly only in the minds of those who were raised in the period of the second Ghost Dance and the analogous revivalistic movements which followed it. While they obtained, during their upbringing, a detailed background of native Klamath mythology, they succeed, according to their own inclinations, in passing on their point of view to their descendants, or they may fail to do so. The attitudes indicated above are individual; no debate about the nature of Kemu'kemps or related concepts has been noted. While the formally organized religious groups, including the Shakers (however dependent on the aboriginal patterns of